

But One Kind of Communion.

The old church, the New Testament church, the apostolic church never had but one kind of communion and that was a baptized believer's communion whether you choose to call it "close" or "open" communion. I claim it was both. Open and close.

—Open to all adult believers who were baptized according to the commission given by Christ to his apostles, which was by trine immersion and closed against all unbaptized believer's, shutting out every unbelieving Jew and Gentile completely, and so emphatically including them both in the bonds of unbelief, because they would not, like many other religious people of the present day, submit to the "Righteousness" of the Divine Lord in the law of baptism. Show me an instance where an unbaptized person ever sat, with the early Christians at the Lord's table, at their request or encouragement? Where, therefore do the advocates of unbaptized believer's communion, for this is the open communion spoken of, get their liberty? While Pseudo-baptists have the one Lord, one God and Father of all, they do not have the one faith and therefore not the one baptism held by us who recognize nothing as valid Christian baptism except by a trine action. Any one not having this baptism, and not willing to do the will of God the Father in all things Jesus commands, is not a brother. Our calling him brother does not make him one.

Of course let a man examine himself and not another and let this matter of individual responsibility go right down deep into each one's soul and while it is possible that in many instances baptized believer's may be eating and drinking unworthily right by our side, it is not so bad as to have the unbelieving do so by our letting the bars down. Pseudo-baptists have put the bars up against all infidelity and why should not immersionists leave them up for the same reason. I am here reminded of Bro. Mason's crooked fence with a straight line drawn through and now I use his illustration and would say keep on the New Testament church side of the line. If single immersion, or sprinkling for baptism is right let us go over the fence on the side of those who advocate it, for they are numerically stronger than we are. If they want to commune with us because we wash feet, eat the Lord's supper, extend to one another the salutation, let them come and be baptized as the gospel directs and join fully with us in all the ordinances of God's house.

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The S. S. Superintendent.

BY JOS. KIMMEL.

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It is generally conceded that the success or failure of a S. S. depends largely upon the Superintendent.

Every great work requires great efforts and great leaders to accomplish it. It is amazing how much depends upon a leader. What good would an army be on battle field without a general?

This fact was very forcibly demonstrated in the battle of Cedar Creek during our Civil War when General Early surprised Sheridan's army during his absence and drove it into confusion. Sheridan arrived at the critical moment riding down the line he shouted, Turn boys turn; we are going back. Under the magnetism of his presence the fugitives rallied and followed him to fight and victory.

The world has had her Cæsars, Alexanders, Napoleons, Washingtons and her Grants. Yet, none of these great men become famous by folding their hands in idleness. Cæsar conquered Pompey and his army before he became Emperor of Rome. Alexander conquered the whole world. Napoleon conquered Egypt and all Europe. Washington gave freedom to America, Grant saved it from destruction. All these men distinguished themselves in battle. They were men noted for their heroism, courage and their valor. Men who were not afraid of crape and canister shot or shell.

So likewise the Superintendent must be a leader. He must not be afraid to meet obstacles; to encounter difficulties to make sacrifices. Cents and dimes, energy and perseverance are essential to the success of a Sabbath School. In order to be a leader a man must lead; in order to be a Sabbath school Superintendent a man must Superintend a Sabbath school

The old sayings that as the teacher so the scholars, and that like begets like, are very true in this case. A live, energetic Superintendent begets a live and prosperous school while a care-me-not superintendent begets a care-me-not school. In order then to have an interesting and successful Sabbath school the superintendent must be interested in the work himself. Interest is the prime factor that moves the wheel of progress in every vocation of life. Therefore it is necessary for a superintendent to be interested in the Sabbath school work; interested in the holy scriptures; interested in the welfare of humanity; interested in the rich; interested in the poor; interested in the high; interested in the low; interested in the educated; interested in the ignorant; interested in the old; interested in the young; interested in the salvation of souls.

Such a superintendent will be prompt and regular in his attendance and not miss three Sundays in four or be one hour late, but will be at his place at or before the time appointed with a cheerful countenance (if possible) ready to welcome and entertain all who may come with the lesson thoroughly prepared.

The superintendent is after all not a teacher, but the teacher of the school, whose duty it is to classify and review the school and these are matters of no little importance. To classify a school properly may require some nerve and cause some heart burnings, but it pays, nevertheless; for a school not properly classified will not be a success in the true sense of the term, and this classifying will have to be continued.

Teachers may be absent and their places must be filled, scholar's seats may be vacant while others may be filled; spectators may be present and they should not be neglected.

Then again it is the business of the superintendent to thoroughly review the school. 1. To ascertain whether the gospel was taught in its purity and to see that no erroneous doctrines are inculcated into the plastic minds and hearts of the little children. 2. Whether all the scholars fully understand the lesson; and 3rd. To give all the scholars and teachers as well as the superintendent an opportunity to interchange ideas. In this way all even the spectators may be edified and instructed.

Then again it is exceedingly necessary that the school be supplied with the best literature and this duty also devolves upon the superintendent. Extra copies should always be on hand to supply every emergency. Another pleasant feature about this is that it is the duty of the superintendent to see that the literature is paid for. I presume all superintendents have had ample experience to realize that fact. And last but by no means least the superintendent should be a praying man; not a man who prays in public only, but a man who prays in secret; for I read in my Bible that Christ, the founder of the Christian religion, rose up a great while before day and departed into a solitary place in the mountain to pray and again he departed into a mountain to pray, and again he came to pass that he went out into a mountain to pray and there continued all night in prayer to God. History records the fact that during the Revolutionary War when the soldiers of Valley Forge were destitute of food and clothing and suffering from the intense cold of mid winter and the prospects of the war were very discouraging, that George Washington the father of our country, was discovered out in a solitary place in silent prayer with his cheeks wet with tears. I heard of a certain Sabbath school superintendent not a hundred miles from Berlin who never opened his school with prayer, but who had a substitute to pray for him. But in the course of time the man became obstinate and remarked to the superintendent: If you want to be superintendent you may do the praying too.

That man evidently thought that the man who does the praying should also be the superintendent and in my estimation he was about right.

If the Christian religion could not be established without secret prayer; if America could not gain her freedom without secret prayer, then surely secret prayer is essential to the prosperity and success of a Sabbath school; for it must be remembered that the object of a S. S. is not to train the intellectual faculties but to direct the life, and as no one is capable of imparting instruction without the required qualifications, so no one can successfully give spiritual instruction without his own heart being right. You cannot give to others what you do not possess yourself; and the superintendent that is afraid or ashamed to pray before his school should immediately hand in his resignation and devote his time and attention to some other calling.

Yet I do not want to say one word of discouragement, for I am fully aware of the fact that we have a great many zealous, earnest self-sacrificing

superintendents. But I would to God that I could say one word that would stimulate all superintendents to greater efforts for the work. It is one of great responsibility. Your office is a sacred one; you are having a high calling. One that you need not be ashamed of in this life nor in the world to come. Your reward will not be dollars and cents; it will be of more value than anything this world can give. Job says that it cannot be valued with the gold of Ophir, with the precious onyx of the Sapphire. The gold and the crystal can not equal it, and the exchange of it shall not be for jewels of fine gold. Your reward will be an approving conscience, a clear title to the mansions beyond the skies. May God help us all to be more faithful is my prayer.

Surprise.

On the seventh of this month we heard of a surprise, so we thought it was our chance. On the morning of the ninth, we started for Prattville, Michigan, where we expected to meet and surprise Sister Anna Keiser, wife of the Bro. Jacob Keiser. Here we all met, and indeed it was a surprise. Sure enough, Sister Anna in her working clothes. She said she was looking for Bro. Palmer and wife but did not expect any one else. It was her 49th, anniversary birthday. When she got the almanac and looked she got another surprise. With vocal and instrumental music we passed the forenoon pleasantly. After dinner Anna received her presents. They were beautiful and valuable. After this we sang and prayed, and with the assistance of Rev. D. M. Rittenhouse we tried to talk upon God's love and joy of the day. When we think of such gatherings we form some idea what will be the joy when we meet with God's people above to sing the songs of Zion, where parting is no more.

May God help us and keep us safe to the end is my prayer.

J. H. PALMER.

Pioneer, Ohio.

Past Events.

A few thoughts from this part of God's vineyard. On Sep. 21st, I became we, after which we started for our new field of labor. We were received with welcomes. Sunday, Sep 26th, we met the people at Hickory Grove. After spending a short season in trying to tell of the night in which Belshazzar the King of the Coldeaus was slain, we then were conveyed to Bro. Martin's where we partook of the blessings of earth. In the evening, met with the good people at Primrose though the evening was gloomy, yet we felt that God blessed us. We have faithful workers here. We are making our home with Bro. David Martin's.

Sep. 29th, we met in a Sabbath School convention at Primrose. It was good for us to be there.

I wonder where Bro. J. M. Rittgers is? We can not be far apart. Come and see us.

We are expecting to commence a series of meetings before long. Brethren pray that God may bless us that as our light goes across the wave, some poor fainting, struggling seaman, we may rescue, we may save.

J. H. Palmer.

Pioneer, Ohio.

Of all our infirmities, vanity is the dearest to us. A man will starve his other vices to keep that alive.

OUR DEAD.

JEWART—Herbert Martin, infant son of A. A. and Sister Theodius E. Jewart, departed this life on the 4th, of October 1886, aged 5 months and 2 days. Funeral sermon by the write from 2nd Samuel, 12: 23, to a congregation of sympathizing friends and neighbors. The father of the child was so far from home that he could not get there to see his dear little son. May he be prepared to meet him in heaven. The following lines were composed especially for the memory of little Herbert by Mrs. Mary Whitacre, who is a member of the M. E. Church:

Not as a child shall we again behold him
But when with rapture mild,
In our embraces we again enfold him
He will not be a child.
But a fair angel in our Father's mansion
Clothed with celestial grace,
And beautiful with all the souls expansion
Shall we behold this face.
But now with rosebuds his fair hands adorning
And closed his sweet brown eyes,
He sleeps until the resurrection morning
To wake beyond the skies.
Lord help us live that we may go and meet him
When life's dull cares are o'er,
In heaven's never ending joys to greet him,
To part with him no more.

J. B. WAMPLER

Blanco, Pa., Oct. 7, 1886.